

1560/1141.

A R E V I E W
OF THE
IMPORTANT CONTROVERSY
BETWEEN

Doctor CARROLL and the Reverend Messrs.
WHARTON and HAWKINS.

To Mr. _____.

S I R,

UNTIL within these few days, I have not had time to give the three pamphlets you were so kind as to send me from London, a perusal; much less have I had leisure to digest my remarks on them, with that deliberation, which the importance of the subject in debate requires. In the first, (which appears to have given birth to the other two) the Author, who styles himself *late Chaplain to the Catholics of Worcester*, complains of two heavy and unwarrantable constraints, under which he laboured, whilst he professed himself a catholic clergyman; the one, a prohibition to chuse his religion from
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scripture, according to his fancy; the other, which seems to him still more grievous, is, the being debared the privilege of taking to himself a female helpmate, by whose assistance he might be enabled to explain them in a more sensible manner. The second, I perceive, is written by another clergyman, who, from similar motives with the gentleman just mentioned, has also read his recantation: hitherto this gentleman has not favoured the world with any treatise calculated to reform the vitiated morals of a corrupt age; but for this omission he has made ample amends, by contributing to the propagation of the human species, as well by his example, as by his celebrated *Treatise against Celibacy*. If virginity be a monster, *monstrum horrendum ingens*, he is to be ranked in the front of those heroes who are ready to encounter and destroy it. The third has for its author an orthodox divine, Dr. Carroll, who has blended the politeness of a gentleman, with the erudition of a scholar, and the information of an able writer: of him I shall take occasion to make mention at the close of my letter.

As to the two former, I should have left them for ever in the undisturbed enjoyment of their PRIESTESSES, and the propagation of their *mixed religious race*, had they not revived those controversies, which the liberality of an enlightened and philosophic age has doomed to doze on the shelves of college libraries: or had they not made the ungenerous attempt to draw on the English



English catholics the hatred of their protestant neighbours, by the revival of the hackneyed charge of their denouncing damnation against heretics, and the prohibition of scriptural information.

HAD not the POSTSCRIPT to the London edition of Dr. Carroll's Address suggested the real motives of these pretended conversions, the complaints of the converts themselves *against chastity*, and their subsequent conduct, would have enabled me to form my conjectures. One of them sets forth with the modesty of a vestal ;* the *Postscript* removes the veil with a *gentle band*, and exposes a ———.

As to the remark in the postscript, quoted from the celebrated author of the Internal Evidence of the Christian Religion, *Soame Jennings, Esq;* in which he sets *the unbridled passions of man*, at variance with *his judgment*, and ascribes the victory to the former, when he yields to their sway ; never was a maxim in ethics better founded in truth, nor more applicable to the case of Messrs. Wharton and Hawkins.

THE corruption of the heart, leads insensibly to the errors of the mind. Solomon himself, the wisest of men, gave too great a scope to his passion for women, before he offered sacrifice to idols. Perhaps he acted in contradiction to his judgment :——the same might have been

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* Mr. Wharton in his Letter to the Catholics of Worcester.

the case with these gentlemen, when they both trampled on their vows of chastity, the observance of which, they would not have found so difficult, had they continued in the practice of the evangelical precepts, WATCH AND PRAY. They now amuse the public with apologies for their conduct; but the judicious part of the public will ever suspect the candour of apologies, which originate in sensuality, and the love of carnal pleasures. Our passions may engage us in faults, which however we may attempt to reconcile to ourselves, by silencing the voice of conscience, still expose us to public censure. Pride steps in as an auxiliary to palliate our crimes; and hence the apologies of our religious changelings to justify the *wanton breach* of the vows they made to God.

WHEN these gentlemen exchanged their breviaries for *Calvidus Lætus's Callipedia*,* and their sacerdotal vestments for the *cestus of Venus*, the Catholics of England did not ring the alarm bell: they considered the separation of such persons as no loss to their religion; nor as *any precious acquisition* to that which they *feigned* to embrace: they knew, that a catholic clergyman, who

* The Art of begetting pretty Children, an heroic poem, written in elegant Latin verse, in which all the rules of that art are laid down; RULES by far more agreeable to flesh and blood, than the rules of a ST. BENEDICT or IGNATIUS. How far the study of them may tend to influence the features of Messrs. Hawkins and Wharton's children, I will not take upon me to say; of this however I am certain, that all over Europe, the children of those who have taken orders in the Roman church (next to hangmen and priestcatchers) make the most forbidding appearance.

who tramples on his vows, renounces his breviary, and deserts the sacred altar, would as soon become a Turkish *Iman* at Constantinople, as a *Parson* in England, were it not through the dread of the operation of the circumcision knife.

IN return for the support which they gave these gentlemen whilst they were strangers to their foibles, the catholics of Worcester had a right to expect that their religion would not be bandied about in flying pamphlets, in order again to become the topic of conversation, amongst an inspired rabble, who, with similar religious libels to their chaplain's letter in the one hand, and a faggot in the other, attempted to plunder the bank, and lay the capital of England in ashes, in the year 1780, under pretence of purging the land from the errors of popery.*

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* Mr. Westley's Letter in Defence of the Protestant Associations—their Appeal to the People of Great Britain—and several other fanatical publications were industriously circulated about that time, for the laudable purpose of fanning the embers of popular prejudice against popery: the flames of which at last burst forth in so furious a manner, (not only against the chapels, dwelling-houses, &c. of catholics, but also against the habitations of several respectable protestants) that nothing less was expected than the utter extirpation of the constitution in church and state, as well as popery—thus, when the fire of an enthusiastic zeal is once heated, there can be no bounds prescribed to its rage.

“ For zeal's a dreadful termagant,

“ That teaches *Saints* to tear and rant;

“ Turns *meek and secret sneaking ones*

“ To raw-heads fierce, and bloody-bones:

“ And not content with endless quarrels

“ Against the wicked, and their morals,

“ The *Gibellines*, for want of *Guelfs*,

“ Divert their rage upon themselves.

HUDYBRAS.

IN the choice of spiritual guides, it is more prudent in the catholics of Worcester to follow those whose sincerity they cannot doubt—who are ready to stand or fall with them in the cause of conscience—who prefer penal laws—legal disqualifications and every oppression which the misguided policy of former reigns has imposed on them, to the rights of citizens and flattering prospects of a fleeting life, sooner than violate the obligations they contracted with the Almighty, at the foot of the sacred altar.—It is more prudent in them, I say, to follow such guides, than to follow those whose sincerity they have every reason to question, whom the love of ease and pleasure has seduced from the sanctity and severity of the clerical profession, and to whom the words of Erasmus, to similar apostates of his time, may be applied, “yesterday a monk, to-day a husband, and to-morrow a father.”

THEIR late chaplain may say to the Catholics of Worcester, come and follow me! *A Catholic cannot set out with that freedom of enquiry—read the scriptures—judge for yourselves, &c.* The broachers of the most abominable errors have founded the same charge, and given the same salutary advice. Bernard Ochinus, the first general of the capuchins, persuaded a wench to follow him out of Italy, after he had embraced the new opinions which then began to spread. Bayle, in his Critical Dictionary, justifies him in an ironical manner, by saying, *he delivered*

livered the young woman out of Babylon; as Erasmus justified Œcolampadius upon a similar occasion, by saying, *he married a buxom lass to mortify the flesh*. Ochinus was as celebrated for his learning and knowledge of the scriptures, as he was renowned for his oratory in the pulpit. He retired to Poland, where in justification of his having more wives than one at a time, he published his treatise in favour of polygamy, as Mr. Hawkins has published his treatise *against celibacy*. He set out with that *freedom of enquiry* so much recommended by the late chaplain of the Catholics of Worcester—gave *full scope to his researches*, which were crowned with **ATHEISM** in his work entitled the History of, what he calls, the Three Impostors, Moses, Christ and Mahomet.

NUMBERLESS are the instances of the monstrous effects of this *freedom of enquiry* proposed by those enlightened apostles, who after having *began with the spirit, finished with the flesh*. In the beginning they affect the serious solemnity of a tragic writer, by painting, in fable colours, the miseries that attend our subjection to authority! the misfortunes of the noble soul shackled in the fetters of obedience to pastors, **LIKE A FAIR ZENOBIA IN THE CHAINS OF A TYRANT!** our uncharitableness, in excluding from eternal bliss, and consigning to perdition, christians of every description except ourselves! These are serious themes, and of so affecting a nature as to enable a poet of moderate genius to work up a tolerable

tolerable religious tragedy, were it now the custom as in the 14th century to exhibit such pieces on the stage, if at the discovery or unravelling of the plot they had not the effects of Comedy, in exciting the laughter of the audience when they came to know that all this solemn bustle was about a wife.

BUT let us come to the charges so often exhibited against catholics, either for the purpose of stigmatizing them with ignorance of the scriptures, to render them contemptible; or with uncharitableness in dooming their dissenting fellow christians to perdition, to make them the objects of public detestation; or with an unwarrantable severity, in laying cruel restraints on their clergy, to shew the despotism and tyranny of popery. Such accusations operate more effectually on the passions, than difference of belief in matters purely speculative; which Messrs. Wharton and Hawkins only slightly glance at. And here I cannot omit the judicious remark of an ingenious writer, "*the enemies of a religion never understand it, because they hate it; and they often hate it, because they do not understand it; therefore they adopt the most atrocious calumnies against it.*"* How often, and how far this remark has been verified with regard to the catholics of Great Britain and Ireland, is but too well known to the informed and impartial. ! But, to return to the charges.

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THE first book that was put into my hands after my spelling book, was the Psalter and the New Testament. A translation of the Old and New Testaments by the English colleges of Rheims and Doway, has been in the hands of the catholic laity of these nations for almost these two hundred years past; for the truth of this, I appeal to Messrs. Hawkins, and Wharton themselves. Away then, *for ever*, with so futile and groundless an accusation! It is not the reading the scriptures, but a *false interpretation of them*, that is prohibited amongst us. We believe, that the sacred depositum of faith is committed to the custody of the catholic church, and that she cannot admit its adulteration by the arbitrary interpretations of individuals. She will not, neither can she permit, even the most sage and learned of her doctors to interpret these words, MY FATHER IS GREATER THAN I, in the sense of Socinus or Crellius, who infer from this passage, that the mystery of the trinity is a vulgar error. Neither will she permit them to interpret, I AND MY FATHER ARE ONE, in the sense of the Antitrinitarians, who infer from this passage, not a co-equal and substantial, but a *moral union*, such as subsists between God and a justified man in the state of grace; much less will she suffer the rustics of her communion who can but just read, to give a carnal interpretation to the Song of Solomon, so replete with sensible images, that Voltaire, in his Philosophical Dictionary, ridicules it as an *obscene ballad*; and Whiston, who prophesied the downfall of pope-

ry in the year of our Lord 1704, uses every argument to destroy its authenticity ; altho' protestant churches admit it into the number of their canonical books. We must leave the fate of the dead to HIM that has passed sentence on them ; yet, in all human appearance, it would have been better for these two learned blasphemers to have believed more, and read less ; and after a sincere sorrow for their sins, to have expired, saying from the bottom of their hearts, " I believe in the Holy Ghost, the holy catholic church."

SHE commands the married people of her communion to get their children baptized, though Barclay in his Apology for the Quakers, denies the necessity of such an initiation. She never will permit her brawny peasants to sit down and interpret the impenetrable mysteries of the Apocalypse, nor suffer them to set up evangelical rostrums on Sundays in the streets and highways in order to become preachers of new doctrines, fashioned according to their gross ideas to a rude and illiterate rabble, in imitation of that tall Gospeller condemned to work in the fortifications of his Prussian majesty, who after having persuaded a set of his deluded followers from the Revelations of St. John, that he was the person mentioned therein appointed to *break the seven seals* ; and as a proof of his mission in one day deflowered seven virgins, who were presented by their mothers to the nuptials of this new messiah, or *over-grown lamb*.

SHE

SHE is aware of the horrid consequences attending an uncontrolled interpretation of the scriptures, as well amongst the learned, as the ignorant of her communion ; and therefore, although she permits the reading of them, she prohibits any interpretation, which may alter that DIVINE FAITH, which she herself *has not the power to change*. — Such as it has been handed down to her, *pure and unaltered from its first source*, such she will transmit it to succeeding generations, to the end of time. In restraining them under such limitations, she effectually guards them against the monstrous, and contradictory doctrines, which are daily springing up, which have sprung up from the very infancy of christianity, and at different periods will spring up till time shall be no more. Thus, the catholic church, like *a fond and tender mother*, cautions her children against unwholesome, poisonous and deadly food.

WITH regard to those who have been born without her pale, and to whom the errors of their fathers have been transmitted in so long a succession as to make them hereditary, and consequently for the most part involuntary, she is more lenient.

No person has a right to control or blame her, for keeping her own children within the bounds of subordination and due obedience. It is an authority which the consistory of Geneva assumes to itself, and exercises over its subjects.

It burnt Rousseau's *Emilius*, tho' Rousseau and Shaftesbury acknowledge, that the catholic church could do it with a better grace. The former, in expostulating with his countrymen on their conduct towards him, exhorts them, either to follow him in the walks of the religion of nature, or if they assume to themselves any authority in matters of religion, to submit to the authority of the catholic church, which their fathers had quitted; alledging, that he was as free to dissent from Geneva, as they were from Rome. "Prove to me," says he, "that there is any authority on earth to which I am bound to submit, and to-morrow I'll become a catholic," *Et demain je me fais catholique.*

If any religious communion be authorized to lay down rules for its members, to command or prohibit what it thinks may promote or obstruct their spiritual welfare, why should the catholic church be divested of a similar power? Shaftesbury himself, who ascribes her power to the refinement of policy, as all free-thinkers ascribe the establishment of christianity to the same cause, says, *he would find the exercise of ecclesiastical authority more tolerable under such an hierarchy, than under the sway of those who are eternally disputing her power.* "This, says he, is that ancient hierarchy, which in respect of its foundation, its policy, and the consistency of its frame and constitution, cannot but appear, in some respect, *august and venerable*, even
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“ in such as we do not esteem weak eyes.
 “ These are the spiritual conquerors, who like
 “ the first Cæsars, from small beginnings, es-
 “ tablished the foundation of an almost univer-
 “ sal monarchy. No wonder if at this day, the
 “ immediate view of the hierarchical residence,
 “ the court and city of Rome, be found to have
 “ an extraordinary effect on foreigners of other
 “ later churches. No wonder if the amazed
 “ surveyors are for the future so apt, either to
 “ conceive the horriddest aversion to priestly
 “ government, or, on the contrary, to admire
 “ it so far as to wish a coalescence with this an-
 “ tient mother church.

“ In reality, the exercise of a power, howe-
 “ ver arbitrary or despotic, seems less intolerable
 “ under such a spiritual sovereignty, so exten-
 “ sive, antient, and of such long succession,
 “ than under the petty tyranny, and mimical
 “ politics of some new pretenders. The for-
 “ mer, may even persecute with a tolerable
 “ grace; the latter, who would willingly derive
 “ their authority from the former, and graft on
 “ their successive right, must necessarily make
 “ a very *awkward figure*. And whilst they affect
 “ the same authority in government, they raise
 “ the highest ridicule in those who have real
 “ discernment, and distinguish originals from
 “ copies. *O imitatores servum pæcus !**

WHEN

* Shaftesbury's Characteristics, vol. iii. p. 31.

WHEN the famous Whiston, whose enlarged powers raised him above all the writers of the eighteenth century, by endowing him with the gift of prophesy, whereby he foretold the downfall of popery, the rebuilding of the temple, the restoration of the Jews, and the peaceful reign of the Millennium, to happen in the year 1714, afterwards in 1735, and at last, when at the expiration of these two periods he found his oracles were not yet accomplished, in the year 1766; when the celebrated Whiston, whose skill in philosophy, scripture, and fathers, is so well known over all the learned world, and who in his Theory of the Earth, has displayed such extensive knowledge, that we are tempted to believe a pre-existent state, in which the Author of Nature had put the compass in Whiston's hand to describe the figure of the earth, and give it what shape he thought fit; when this great man became an Arian, and wrote to the archbishops of Canterbury and York the reasons of his separation from the church of England, those prelates exercised their pastoral jurisdiction in condemning such of his works as attacked their creed; and moreover gave him to understand, that his private judgment, and arbitrary interpretation of scripture, was not to stand in competition with authority. Catholic prelates could do no more.

If the catholics of Worcester followed their chaplain's advice and example, in setting out on a *religious ramble*, they would find the excursion laborious

laborious and difficult, amidst the conflict of parties and variety of religious sects, all appealing to scripture, and never agreeing amongst themselves. My advice therefore is, that they remain content with the religion of their ancestors. If they should be asked the reason why they prefer it to any other, they can give the same which induced St. Augustin to become a catholic ; though in his time there were as many different religions as there are now ; and as many appeals made to scripture. To ask them why they remain as they are, is the same thing as to ask a traveller, why he follows the high road which has been followed for ages. It is the duty of the man who quits it, or who, by curiosity seeking after new paths has lost his way, to look about him, and enquire whether he does not go astray.

AFTER the fatal instances of the repeated errors and deviations of so many learned men, from Simon the magician and cotemporary of the apostles, to Arius in the fourth century ; and from Arius to Mr. Whiston in the eighteenth, and the numerous erroneous doctrines condemned by the church, in so long a succession of ages, a catholic must acknowledge, that it is hazardous in the extreme to change his creed ; and that whoever takes his own private judgment for his guide, in matters of religion, risks the verifying St. Bernard's remark, that *a man in becoming his own preceptor, often becomes the scholar of a fool.*

If they read the scriptures in search of a new religion, whom are the catholics of Worcester to believe? Christ, who commands them *to listen to the church*; or their late chaplain, who says, *listen not to her*? Christ, who says, *the gates of hell shall never prevail against her*; or the chaplain, who says, *they have*? a St. Paul, who enforces *obedience* to pastors, constituted to watch over, and render an account of their flocks; or the chaplain who preaches *resistance to their authority*? A St. Paul, who distinguishes truth from error, and who asserts, that the church is *the pillar of the first*, and that the latter must be guarded against, or the chaplain who affirms, that the best fence against error, is to give full scope to the fickle mind, and instead of embracing the *firm pillar of truth*, to grasp the *shaking reed of fancy*! Finally, man must be guided, either by his private judgment, or authority in matters of religion: the errors of the learned, and the wild extravagance of the ignorant, who, from time to time, became their own oracles, evidently demonstrate, that the first is a deceitful guide. If the mind of man then, naturally fickle and unsettled, stands in need of a guide in the road to eternal life, *I shall never hesitate to take for my guide the catholic church*, which contains in herself the authority of past and future ages: nor shall I run here and there in quest of my father's legacy, whilst I have it in my possession.

THE catholic church has her commission registered in the archives of christianity : it is her's to interpret the law, it is my duty to obey : thus my faith resembles the pillar which guided the wayfaring Israelites ; if it has the *darkness* of a cloud, it has the *brightness* of fire ; if it proposes mysteries wrapped up in *awful obscurity* ; the motives of credibility, and authority on which I believe them, afford *full light* and sufficient evidence to command my assent.

It must then be acknowledged, that the submission of a catholic to the church, is at least as reasonable as that of any other christian to the rules and institutions of the society to which he belongs ; and history informs us that these societies were never satisfied their members should believe scripture alone, but insisted moreover that they should interpret them, in the sense received by the pastors and teachers of each society to which they belonged.

IN vain do quakers, presbyterians, anabaptists or methodists, open their bibles to prove the purity and sublimity of their respective doctrines ; the established church will insist on their finding out the thirty-nine articles in scripture, otherwise she excludes them from her privileges and benefices. On the other hand, the thirty-nine articles would meet with an inhospitable reception, *as unscriptural intruders*, in the kirk of Scotland. Let ecclesiastical authority be ever so much exploded, as an unsupportable tyranny,

ny, 'tis plain that every christian society exercises it; and let the right of private judgment be painted as the offspring of Heaven; on earth, individuals must assimilate its features, to the judgment of the societies to which they belong.

AFTER the synod of Dort had terminated the great controversy in Holland between Gomar and Arminius, concerning predestination, it was in vain to alledge the scriptures with the right of private judgment. The grand pensionary Barneveldt, spread his silver locks on the scaffold at the age of seventy-six, because he could not believe, that God from all eternity predestinated mortals to everlasting damnation, without any regard to their bad actions, but merely from his pure will and pleasure. In vain did that venerable sage plead the right of *private judgment*, as the leading principle of the reformation: or that St. Paul declares *that God wills all men to be saved, and come to the knowledge of the truth*; or that God himself declares, *he willeth not the death of a sinner*. His interpretation of these texts, was different from that of the synod; and therefore the executioner's axe put an end to the controversy. Grotius, the oracle of kings, would have shared the same fate had he not made his escape from prison, and leaving a rigorous predestination to the Dutch, retired to France to enjoy that freedom, which had been refused him in his own country.

Thus, this liberty, so much extolled in theory, is fettered in practice. And thus, these
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very societies, who heretofore were its warmest panegyrist at their separation from the catholic church, either punish or disqualify the individuals that belong to them, for reducing to practice what they themselves have recommended, or force them to follow the maxim of the old philosopher, who said, *a wise man should have two religions, one for himself, and another for his country*. In a word, this freedom of interpretation is one of those ideas, which logicians call PHANTASTICAL because they have no conformity with any real archetype. In the beginning of these convulsions, tending to overthrow long standing establishments, individuals may take it for their standard; but when they form congregations apart, and adopt a settled form of ecclesiastical government, under pastors, superiors, elders, or bishops, call them what you please, they limit and point out the mode of interpretation, and fix *their own* as the standard of orthodoxy.

If the council of Trent would not permit Luther to interpret scripture in his own way, Luther in his turn, when he became the head of a new religion, with peculiar liturgies, prayer-books, and catechisms would not allow Zuinglius, whom he excommunicated, as well as the pope, for not believing his consubstantiation or real presence; Luther, I say, would not suffer the sacramentarians to interpret the gospel as they thought fit. And when Calvin became the MUFTI of Geneva, in opposition to the Roman pontiff, Servetus and others had no alterna-

tive to chuse, but the faggot, or Calvin's interpretation of the Bible. How disingenuous therefore are those men, who, to encrease the popular prejudices against catholics, set the profile of the picture to view, and charge to one society, what can evidently be laid to the charge of all ; if preventing individuals from becoming, what these societies esteem blasphemers or visionaries, by a perverse interpretation of the scriptures, can be accounted a reproach.

If these respective societies assume an absolute control over their own members, and do not allow them a latitude of interpretation, contrary to the sense of the collective body, in the name of heaven has the catholic church less authority ? or must her children renounce the apostle's creed, and the authority of ages, to commence *freethinkers* ? Spinoza began, by examining all religions ; and finished his *free enquiries* by having none : being so successful as to discover there was NO OTHER GOD but the extensive mass of nature.

THE catholic therefore is unjustly upbraided with *slavish principles*. If he submits to authority, he is not in a worse condition than any other christian, who submits to the authority of that collective body of which he is a member. The authority to which he submits, is the greatest on earth. If he takes scripture for his guide, he is as well authorized to interpret it in a catholic sense, as his adversaries are authorised, to interpret it in theirs. BUT

BUT a charge of a more enormous nature is brought against catholics, by the late chaplain of Worcester. It is that of being accomplices in the *spiritual murder* of protestants, by excluding them from heaven, on account of their being infected with the contagion of HERESY. But how far are catholics concerned in the salvation of such, as are separated from the communion of their church? Only as far as christian charity obliges them to pray, *that all men may be saved and come to the knowledge of the truth.* They find the concern of their own salvation, no easy, or unimportant affair; and he who would not wish to prevent the eternal loss of a fellow creature, however interest, resentment, or pride might separate them in this life, *deserves not the name of a christian.*

As to the condemnation of heretics, and want of charity in catholics in excluding them from eternal life, they are artifices which misrepresentation has often used, to excite the clamour and indignation of the ignorant and unthinking: A LEGERDEMAIN TRICK of controvertists, and anniversary preachers; a trick, with which your two ecclesiastical recanters amuse the public, *in order to interest a protestant community in their cause,* and thereby palliate the breach of their vows, under the semblance of charity and benevolence.

BEFORE the church assembled her councils, the condemnation of error—the necessity of

FAITH,

FAITH, and rejection of HERESY, were enforced in the scriptures. The apostle, who, speaking of himself says, *that he became all to all, in order to gain all to Christ*, thought it no breach of charity to write in the following manner to Titus, *A man that is an heretic, after the first and second admonition reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself.* (Titus, c. iii. v. 9. 10.) In proportion as errors sprung up, this rule has been invariably followed. "Religion," says St. Augustine, "is not to be sought for amongst the philosophers, since they approve by their actions, the same worship which they condemn by their writings; nor amongst heretics, who have no share in the sacraments of the church; nor among schismatics, who have separated themselves from her pale; nor amongst the Jews, who expect no reward from God, but such as are temporal and transitory; *but only in the church universally spread throughout the earth; which makes use of the errors of others, for her own good: She makes use of the pagans, as the matter of her works; of heretics, as a proof of the purity of her doctrine; of schismatics, as a mark of her stability; and of the Jews, as an evidence of her excellency. Thus, she invites the heathens; thrusts out heretics; forsakes schismatics; goes before the Jews; and yet she opens to all entrance into the mysteries, and a door of grace; either by forming the faith of the former, or reforming the errors of the latter; or by*
"causing

“ causing the last to return to her bosom ; or
 “ by admitting others into the society of her
 “ children.” Such are the sentiments of St. Augustine, in his book *de Vera Religione* : of him, who had been formerly infected with the Manichean heresy, and who, in his confessions, blames himself for scorning to be a little one, in submitting to the pastors of the church. And such were the sentiments of the primitive councils and fathers, who distinguished the catholic faith from heresy, and employed both their authority and talents, in supporting the first, and combating the second.

LET the charge of uncharitableness towards heretics, be brought against such of the reformed churches as retain the Athanasian creed, and against all antiquity, as well as against the catholic. Dr. Godolphin, a protestant canonist, in his Abridgment of the Ecclesiastical Laws of England, after Sir Edward Coke, calls heresy “ a leprosy of the soul ;” and gives a catalogue of no less than one hundred and thirty-seven heresies, condemned by the primitive church,* and what is *very remarkable* amongst those heresies, he reckons that of VIGILANTIUS, whom he calls, an APOSTATE MONK WHO CONDEMNED VIRGINITY, and against whom, as he remarks, St. Jerome wrote. The catholics of Worcester may therefore judge on which side authority preponderates, and whose doctrine is the purer ; that of St. Jerome and the primitive fathers, who

* See Godolphin's Repertorium Canonicum.

who after St. Paul, recommend virginity ; or that of MODERN CHAPLAINS, who after embracing VIRGINITY, by a solemn vow, equally violate both,

How grossly then is not the catholic misrepresented by the outcry against HERESY ? as if it was to his uncharitableness, the odious term owed its rise. Nor are the ignorant less imposed on when the catholic is singled out as the only *spiritual misanthrope*, who would have no enjoyment in heaven, if he saw a person of a different persuasion from his own within the gates. But let us examine with what justice this charge is brought against a Roman catholic, and whether he be the only unfociable TIMON, who carressed none but ALCIBIADES, because he expected he would be the cause of the death of several, and gave warning to such of his fellow citizens as intended to hang themselves, to make use of a tree in his garden before he cut it down. In a word, has a catholic such an intemperate aversion to the salvation of his protestant neighbour, as the Scotch preacher had to the salvation of *Lawyers*. when he said, " HELL was so full of them, that none of his congregation could find room there."

To determine on the eternal loss of a fellow creature, is a disagreeable office. And when the question is proposed, whether *an honest man who has not the true faith will be damned*, it is painful to me to become a casuist. It is a task I would

I would willingly resign to some other, I, who declare in the most solemn manner (were I to consult my own feelings, *as a man*, and not the rule of St. Paul, who declares that *without faith it is impossible to please God*,) that if God lodged the keys of his palace in my hands, with full permission to admit whom I thought fit, I would not exclude one of Adam's children : no, not even the leader of the protestant associations LORD GEORGE GORDON, though he offered his URIEL SPEAR to the Dutch ambassador, against the KING OF THE ROMANS, and is so devoutly inclined, *that no strumpet* ever displeased him, *except the strumpet of Babylon*,* whether it be on account of the furrows which OLD AGE has traced in her cheeks, which doubtless must give a disrelish to a young man of his amorous complexion; or whether it be on account of the costliness and magnificence of her dress, which Jack, in *Swift's Tale of a Tub*, could not endure, but tore off with an unmerciful hand and forbade any the least shred of it ever to be tacked to the short and sanctified jackets of levellers and round heads, or from whatever other cause this *aversion* may proceed, his lordship himself can best inform us.

* *Nulla meretrix ipsi displicuit preter meretricem Babylonicam.*

A line in the epitaph of Sheppard the highwayman, equally famous for his *love for women*, as his *hatred for popery*. The author of the history of Lord North's administration relates, that the ingenious Mr. Wilkes applied *this verse* to LORD GEORGE when he saw him enter the house of commons with his *blue cockade* at the time of the *memorable riots*.

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Nor

NOR would I even exclude any of the *motley-groupe* of coblers, tinkers, dray-men, link-boys, scavengers, chimney sweepers, &c. &c. who met to the number of SIXTY THOUSAND in St. George's fields to reform the Church of England, and the British constitution, however awkward the appearance they would make amongst the inhabitants of that Jerusalem above, which is called THE CITY OF PEACE; for I am confident there is room enough for us all in its extensive mansions, and that when I got them within the gates, they would immediately *change their manners*.

BUT what right have I to parcel out the kingdom of Heaven amongst my neighbours, whilst I have no infallible certainty that myself will ever possess the smallest corner of it; whereas the scripture says, that *no man knows whether he be worthy of love or hatred*, and that *he alone who endureth to the end will be saved*. The kingdom of Heaven is not an easy purchase: it must be taken by violence: for if St. Paul, that vessel of election, who exhorts us *to work out our salvation with fear and trembling*, was under continual apprehensions lest he should lose the precious treasure of sanctifying grace; if under this anxiety he requests the prayers of his brethren, *lest whilst in preaching to others himself might become a reprobate*; if he uses these alarming words, *I am conscious of nothing to myself, but in this I am not justified, for the Lord judgeth me*; with what security can we flatter ourselves? We, who to
use

use his own words, *carry the treasure of grace in brittle vessels*; We, who feel but a languid desire to reap an eternal harvest, yet take but little pains to sow and cultivate in time the prolific grain, and who daily and wilfully expose to the winds and storms of various temptations, that SACRED LAMP OF INNOCENCE, which was extinguished in the hands of the very virgins who neglected to supply it, with *the oil of vigilance and fervour*.

BUT still the question recurs: who are the persons excluded from salvation, and are heretics of the number? to which I answer, that the church does not, nor cannot exclude from happiness, or admit to salvation, but such as are excluded therefrom by the justice of God, or admitted thereto by his mercy: much less does she wish the loss of any one. She, who prays for all, that God would bring them *to the knowledge of the truth*, and crown them with eternal bliss. She knows that several go astray, and therefore prays for their conversion. But in believing that false doctrines, and bad morals, endanger the salvation of man, and in using her efforts to guard him against the danger, she is no more uncharitable, than a person who seeing another run to the brink of, what he thinks *a precipice*, believes that his life is in danger, and cautions him against the fall.

WITH regard to eternal life, and the requisites towards its attainment, we could know but

little without the aid of revelation. How could we imagine that the effusion of water on the body of an infant, attended with the utterance of a few words, could make him an adopted child of God, and heir to his kingdom? a ceremony, which when presented on their stage, moved the heathens to laughter.

ON the other hand, if we consider reason as our only oracle, we shudder at the thought of so many calamities, temporal and eternal, entailed upon mortals in punishment of the disobedience of one man, who tasted an apple; though we would consider that master a bloody tyrant, who would deprive a slave of his life for such a trifle; still, are we uncharitable for believing the transgression of one man will be the occasion of the loss of several?

IN like manner, when Christ declares in the scriptures, that *whoever believeth not, will be condemned*; when St. Paul declares, *that an heretic is subverted, and sinneth, being condemned of himself*, when St. Peter declares, *that several pervert the sacred writings to their own destruction*; are we uncharitable for believing what is revealed? especially, when we wish and pray that no person may bring destruction on himself? if a catholic be uncharitable for believing these things, let not his creed, but the scripture be blamed. He sees a Church established, with repeated injunctions to believe and obey her; he reads the solemn promises of her divine founder, whereby
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he binds himself to direct and assist her to the end of time; he reads that God daily added to the church such as should be saved; he sees that after the establishment of this church, neither the rigid virtue of a SAUL, under the Jewish dispensation, of which God had been the author; nor the good works of Cornelius the centurion, the strict observer of the law of nature, were deemed sufficient until they become members of the church, to which "God daily added such as should be saved:" He sees a caution given by Christ against false prophets, *who would appear in sheep's clothing*; and by St. Paul against such of the christians themselves, *as would say perverse things to draw disciples after them*; he sees the children of the church grown up under the care of their pastors, feeding them with the doctrine of truth, before the abortives of error and heresy made their appearance; those abortives rejected and disowned, as a *spurious offspring*: all innovations in matters of doctrine immediately opposed; *nihil innovetur*, and a standing rule laid down by the fathers, "that whoever expects to have God for his FATHER must have THE CHURCH for his MOTHER," a rule, so well known to heathen writers, that PORPHYRY, the mortal enemy of christians, perceiving so many sects amongst them in his time, distinguishes between the doctrines of those sectaries, and that of what he calls THE GREAT CHURCH. Upon such authorities, he believes the danger of error. Candour and common sense must acknowledge, that I am not uncharitable for seeing a person miss the road, which

which I believe to be the right one, when I am inclined to lead him into the safest path, if he takes me for his guide.

STILL we are to distinguish the first broachers of error, from the children, and grand children of those whom they seduced ; either by dazzling them with their eloquence, or moving their passions, or alluring them with the attractive bait of temporal interest. Whether heresy, according to the compilers of Lexicons, signifies *choice*, when a person chuses a wrong religion ; or whether it signifies *division*, when a person divides from the unity of the faith, which according to St. Augustine happens either from unconquerable pride, disorderly passions, temporal interest, or THE LOVE OF SENSUAL PLEASURES ; whether heresy, I say, signifies choice or division, it implies wilful obstinacy. The first broachers of it are those against whom, in every age, the censures of ecclesiastical authority were chiefly directed ; in conformity with the rule of St. Paul, *reject an heretic after the first or second admonition, for such is condemned of himself*. They were the first who made the choice, and divided from unity, their errors were their own, and *wilful* ; but when once their errors are established—supported by the laws of temporal princes—confirmed by time, and sanctioned by the multitude, however criminal they might have been in the first authors and their adherents, yet with regard to succeeding generations, they become hereditary, and for the most part *involuntary* :
And

And here we must incline as much as possible to the side of charity ; without becoming *latitudinarians* on the one hand, or removing *the sacred land marks*, which Christ and his apostles have set up, on the other.

ALL persons who are baptized “ have the baptism of the church,” says St. Augustine, let the religion of their parents or the person who confers it, be what it may, they become children of the church by baptism ; they receive at their regeneration, the supernatural and habitual gifts of FAITH, HOPE, and CHARITY ; and as the gifts of God are permanent by their nature, whereas he never recalls his favours till we render ourselves unworthy of their continuance, the above virtues remain in the soul, till we forfeit them, either by the wilful blindness of the mind, or the criminal corruption of the heart. Hence numbers are members of the church, unknown to themselves ; and on the supposition that such persons had not the opportunity of being instructed, or that their hearts were sincere and that they preserved their baptismal innocence, which is no easy matter during a long life, considering the weakness of nature and the corruption of the world, they certainly will be saved ; and the catholic church has never declared otherwise. For by baptism, on the foregoing supposition, they are her children, not only unknown to themselves who, from prejudices of education and invincible ignorance, rail against her, but also unknown to her, as presumption
and

and outward appearances are against them ; for it is agreed on all hands THAT INVINCIBLE IGNORANCE EXCUSES FROM SIN ; *Non tibi deputatur ad culpam, quod invitus ignoras* : For, as Christ himself has declared, *that much will be required of him to whom much is given* ; consequently less will be required of the person to whom less is given. However we may pity or blame the change which their ancestors have brought about, yet with regard to themselves, we can apply Ovid's lines on Acteon, who incurred the displeasure of Diana.

“ And yet consider what the change has wrought,
 “ You'll find it a misfortune not a fault ;
 “ Or if a fault, it was the fault of chance,
 “ For how can guilt proceed from ignorance ?”

METAMOR. BOOK 3.

SUCH are the dictates of nature ; to which St. Augustine, the most enlightened of christian doctors has given his sanction, when he said, that,
 “ Such as support false opinions without obstinacy, but are ready to renounce them when they discover their errors, especially, when they themselves were not the first broachers of them, but received them as a legacy from their parents, who had either been seduced, or had fallen into error, *are not to be ranked among the hereticks.*” “ Dixit quidem apostolus Paulus
 “ hereticum hominem evita, &c. Sed qui sententiam suam, quamvis falsam atque perversam, nulla pertinaci animositate defendunt,
 “ presertim, quum non audacia presumptionis suæ,

“ suæ, sed a seductis atque in errorem-lapsis pa-
 “ rentibus acceperunt, querunt cauta sollicitu-
 “ dine veritatem, corrigi parati cum invenerint,
 “ nequaquam sunt inter hereticos deputandi”
 (St. Aug. Ep. 43. Editio. Lov. 1614.) It is not
 then the invincible ignorance of the truth, but
 the wilful neglect of enquiring after it, which
 renders a man criminal.

NUMBERS there are, who far from having an
 opportunity of being instructed in the catholic
 doctrine are taught from their very cradles to
 hate and detest it; and if FAITH comes by
bearing, it must be acknowledged, that *error and*
misrepresentation are conveyed through *the same*
channel, and leave as deep an impression on the
 mind. In Scotland, where Knox and his disci-
 ples, whom the late Dr. Johnson calls the *ruffi-*
ans of the reformation, and to whom Hume,
 though of a more refined polish than Johnson,
 does not pay more courtly compliment; in
 Scotland, I say, where Knox and his fellow-la-
 bourers have sown the seeds of eternal hatred,
 even against *protestant episcopacy*, what chance
 has the lower class of knowing any thing tend-
 ing to recommend the catholic religion? when
 they are taught to believe that the Pope has
horns, and, if we may credit Jacob Curate,
 that Bishops have *cloven feet*? such disciples
 have more to dread from a breach of the moral
 law, than from error in matters of doctrine; at
 least while they have no other catechisms, or
 teachers, than those to whom they have been

hitherto accustomed; and although St. Jerome,
 in his Epistle to Pope Demasius, amidst the
 theological disputes which distracted the east in
 his time, declares, "That he adheres to St.
 Peter's chair, and whoever eats the paschal
 lamb out of this temple, is profane." So I
 declare it is my belief, that the male and female
 disciples of a Scotch parson, will be more an-
 swerable for deserving to be seated on the stool
 of repentance, on which it is said these young fa-
 natics are exposed in the congregation of saints
 for indulging the affection of the sexes (*though*
they think it meritorious to burn the houses of their
catholic neighbours) than for their separation
 from the center of unity; which they are per-
 suaded to be the seat of antichrist. Hence, no
 Roman catholic divine in taking his degrees,
 ever swears he believes that a protestant will be
 damned. He swears to hold and believe, what
 is held and believed by the Roman catholic and
 apostolic church, which has never defined that
 a person baptized in the christian religion,
 reared up in hereditary and involuntary error,
 remote from the means and opportunity of in-
 struction, and preserving their baptismal inno-
 cence, will die in a state of reprobation. She
 thinks otherwise of persons who know the truth,
 and from *worldly motives* will not embrace it.
 She thinks still worse of her *apostate children*, who
 after being nursed up, and instructed in her bo-
 som, *quit her pale*; which Saint Jerome calls
 NOAH'S ARK, out of which whoever seeks for
 shelter must perish by the Deluge. "Si quis in
 Arca

“ Arca Noæ non fuerit, peribit, regnante Diluvio.” But she thinks worst of all of her APOSTATE MINISTERS, who after having profaned her altars and mysteries, and *sullied* with the smoak of their passions *the pillars of her sanctuary*, which the piety and chastity of their lives *should have brightened*, trample on their sacred vows, and like the *raven* in the scriptures, QUIT THE ARK to fasten on *carcasses*. To such, without any breach of charity, she can apply the words of St. Paul, “ If we have wilfully sinned after we have received the knowledge of the truth, there remaineth but a certain fearful looking for judgment, and a fiery indignation.” *Voluntarie peccantibus, jam non relinquitur hostia* (Heb. c. x. v. 36.) Neither is it a breach of charity in her, but rather the effect of charity, to be anxious for the salvation of such as are out of her pale ; because she believes there is but ONE FAITH, and knows that *errors are without number*.

It is not safe to follow false guides who say, *Lo, Christ is here ! and Christ is there !* for if the heathen philosophers, from the very nature of man, who is apt to err various ways, require two things in order to live aright, viz. to *know* what should be done, and when known *readily to perform it* ; is it not more incumbent on the Christian, *who is exalted above his nature*, to use every effort *to come to the knowledge of the TRUE FAITH*, and when known, *readily to embrace it* ?

MOREOVER, as she believes a sacrament of regeneration, requisite for infants on account of the stain they contract by another's guilt; so likewise does she believe a sacrament of reconciliation, requisite for the adult, who as often as they sin, contract so many stains of their own; for lapses are frequent, and almost universal. She believes that with her the remedy is deposited. She pities those who are remote from, or reject her assistance. And tho' it is impossible to determine the fate of every Christian, as God alone can know the measure of Grace—the degree of knowledge—the sufficiency or insufficiency of the means of information conferred on him, yet she considers as *dangerous*, the state of such as live and die *out of her communion*, because she believes herself in possession of *the means* of their sanctification—the true faith—the real priesthood—the altar—the sacrifice of atonement—the sacrament of reconciliation—and the power of the keys. Such being the case, is the church more blameable than the physician, who declares his opinion, that his patient is *in danger*; when at the same time he is both ready and willing to administer every remedy in his power *for his recovery*?

BUT what surprises me most of all is, that the charge of uncharitableness should be brought against the catholics of England, where every candidate for any employment in church or state, from the ARCHBISHOP to the *parish sexton*; and from the *ERMINED JUDGE* to the *shabby catchpole*,
is

is bound to swear, if not in exprefs terms, at least by implication, *the damnation of every Roman catholic on the face of the earth.*

To what purpose the declaration, preceded by the solemnity of an oath, that the sacrifice of the mass, such as it is celebrated by the church of Rome, is *idolatrous* and superstitious ; if not to impress the minds of the swearers with the belief, that the votaries of that church are IDOLATERS : and if damnation is to be distributed with a liberal hand, in the sunshine of revelation and after the promulgation of the gospel, who are better intitled to the largest share of the *fatal gift*, than IDOLATERS ?

WHAT noise in England, when Hooker, the author of Ecclesiastical Polity, had the charity to say in his discourse on justification, that he doubted *not but thousands of the fathers who lived and died in the superstitions of the church of Rome were saved*, because of their ignorance, *which excuseth them.* The pious master Walter Traverse, was so shocked at this horrid doctrine, that he sent his supplication to the privy council against master Hooker, and asserts, *that such as die, or have died at any time in the church of Rome, holding in their ignorance that faith which is taught in it, cannot be said by the scriptures to be saved.**

* See Walter Traverse's Supplication, at the end of Hooker's Eccl. Polity.

WHOEVER

WHOEVER could undergo the drudgery of reading all the anniversary Philippics against popery, since the *contrivance* of *Cecil*, one of the most artful schemers that England gave birth to, which has been honoured with a solemn festival under the famous title of the GUN POWDER PLOT, must either acknowledge, that the preachers of such discourses have made an *horrid use* of their ministry, or that it is as difficult for a catholic to enter the kingdom of Heaven, "as it is for a camel to pass through the eye of a needle." This is what Pool, the author of the Synopsis, acknowledges in his Dialogues between a Papist and Protestant.

TILLOTSON, who for his zeal against popery, forgets now and then the dignity of the pulpit, *where irony is always misplaced*, however applicable it may be on other occasions; Tillotson, I say, is not much more lenient, when he inveighs against and ridicules, what Sheridan, the author of the Rhetorical Grammar, calls, *that most ludicrous and detested religion* POPERY.

To the foregoing we can add the long catalogue of protestant commentators on the Revelations of St. John and the Epistle of St. Paul to the Thessalonians, who have consumed an immense quantity of paper and candles to affright old women with the notion that the Pope is ANTICHRIST, and Rome BABYLON; for in the scriptures, Christ and his apostles are put in opposition with Antichrist and his followers. The latter

latter are no doubt excluded from salvation, as having the *marks of the beast* : and when I talk of those commentators, what clouds of witnesses could not I produce against the title which a Roman catholic may claim to the kingdom of Heaven ; from the *visions* of Meade on the Revelations down to Bishop Newton's *Reveries* on the Prophets.

DOCTOR WATSON at present, regius professor of divinity at Cambridge, cannot defend the cause of christianity in a few letters to Mr. Gibbon, author of the *Decline and Fall of the Roman Empire*, without searing the consciences of Roman Catholics with a hot iron, and branding them with the *characteristical marks* of the votaries of the *man of sin*, “ Whom the Lord is to “ consume with the spirit of his mouth, and “ destroy with the brightness of his coming,” *because they do not eat meat on Fridays.**

IN answer to Mr. Gibbon's remark on the belief of the primitive christians concerning the time of the last judgment, Mr. Watson leaps from the epistle of St. Paul to the Thessalonians, wherein the apostle speaks of the last judgment and of antichrist, who about that time is to make his appearance, to St. Paul's epistle to Timothy, whom he cautions against the false doctrines of the Simoneans, Marceonites, &c. forbidding to

* See Watson, page 40, or the whole of his enthusiastical rhapsody, from page 33 to 43.

marry and abstain from meats ; because those hereticks, according to the primitive ecclesiastical writers, considered marriage and the flesh *as the works of the devil*. The same writers inform us in like manner, that some of those heretics, especially the SIMONEANS, held that *it was not God, but the demons, or angels, that created the world* : a doctrine which St. Paul might with propriety have called *the doctrine of devils* ; because it was false. But Mr. Watson proves from Newton, that it is the canonization of saints.

Like Sterne, in his *Tria juncta in uno*, he jumbles the different chapters and different subjects into one context, to prove that catholics are the *adopted children of Antichrist*. He then lays down rules which furnish every deist with an argument which slaps the foundation of revealed religion, by informing the world, that the apostles followed their own understandings, when they had no other light to guide them ; *speaking from conjecture (says he) when they could not speak from certainty of themselves when they had no commandment from the Lord.*† Thus he explains away the difficulties stated by Mr. Gibbon—*n'importe*—St. Paul, therefore, either marks out the catholics as members of Antichrist, or he *did not know what he was saying*, tho' St. Paul declares, in that very epistle, that *he spoke by the word of the Lord*. By Mr. Watson's rule, he makes himself a greater prophet than St. Paul :

for according to him, St. Paul spoke *from conjecture*; but in attributing to the catholics, *consciences seared with a hot iron, the doctrine of devils, &c.* and consequently the *punishment* due to such *abominations*, Mr. Watson speaks *from certainty*.

THE charge of uncharitableness therefore can be easily retorted; and if the denial of salvation to those whom we deem in error, be sufficient ground for the accusation, we can say with the poet, *Illicos intra muros peccatur & extra*. The Athanasian Creed contains a *damnatory clause*, which thousands who profess themselves christians, abhor and dislike; it is as incumbent therefore on the protestant prelates and doctors who subscribe to it, *to reconcile it with the rules of charity*, as it is on the Roman catholics.

To this charge the chaplain adds, that other so often repeated, and as much misunderstood as the former, viz. *the unwarrantableness of imposing the law of celibacy on the clergy*. The church never *forces* celibacy upon her ministers, but *cancels* and *disannuls* all *vows*, which are made *from force or fraud*. It is true, she *opens* her sanctuary to the candidates for ordination, upon certain conditions; but she rejects the man who *enters it with reluctance*. The alternative is at their own *free choice*, either to become her ministers, and lead a life of *celibacy*, or to sanctify themselves in the world in a state of *marriage*. She takes every precaution to try their vocation; points out to them the sanctity and obligations

of the state they are going to embrace ; and never ordains them, till they attain to the age, when the impulse of passion is sufficiently felt ; and when they should know, how far they have power and inclination to resist them. It is then in consequence of their own free choice, and the *deliberate vows* they make to the Almighty, that they *are bound to celibacy*. If they find the yoke which they imposed on themselves for the sake of Jesus Christ *too heavy*, let them blame their *want of prayer—fervour—and vigilance* ; for God being every where present to call them to his service—to comfort them in their hopes—confirm them in his love—help their endeavours—and to hear their prayers, they are under *no impossibility* of resisting their lusts and passions. Amidst the temptations of the world and surrounded by a variety of objects to which the catholic clergy, from the straitness and gravity of their profession, are not exposed, widows, widowers, unmarried people of both sexes in the bloom and vigour of youth, and married persons during a long absence from each other, are bound to live chaste and spotless, and to resist their lusts and passions.

THE provosts and fellows of several protestant universities, are *bound to celibacy* whilst they intend to continue in their stations, or partake of the immunities and privileges of their respective professions. Doctor Mann, the protestant bishop of the diocese in which I reside, is now almost a septuagenary, and never married. Many protestant clergymen of my acquaintance, are in the

same

same state, after having gone through life with an unsullied reputation, and are as watchful in curbing their passions, as if they made the same vow by which I am bound. But is not marriage free? It is : and for which reason the clergy of other religions *do not sin in marrying*, because they have *not made a vow* to the contrary. Neither does the number of their sacraments—rites—functions—or ceremonies require so strict a secession from worldly affairs and the embarrassments attending the support of a wife and children, as is required from a catholic clergyman, if he attends to, or acquits himself as he ought of his duty. But did the clergy of other persuasions, *make a solemn vow* to the Almighty, I am confident that the *conscientious* amongst them, would *scruple to break it*.

SAINT Paul, in his first epistle to the Corinthians, chap. the 7th, declares, that marriage and celibacy are left to our free choice : though he gives the preference to the latter, on account of the reasons alledged in that chapter ; reasons *very applicable* to the ministers of the altar. But as Hooker, in his Ecclesiastical Polity, and several other protestant divines, judiciously remark, *the indifferency of choice is removed, by a supervening tie or bond*. “ This indifferency is removed,” says Hooker, “ If we either take away our own liberty, as Ananias did, for whom to have sold
“ or held his possession it was indifferent, till the
“ *solemn vow and promise made to God* had strictly
“ bound him one only way.”*

* Book 2d, page 109.

THE Nazarites, in like manner, could have *shaved their heads and drank wine* without guilt; had they not bound themselves to *abstemiousness and austerity of dress*. The heathens themselves were struck with such *awe*, at the solemnity of the obligations contracted with the gods, that *death itself* could scarce atone for the *incontinency* of their vestals. But when I read of a pagan *REGULUS* voluntarily encountering the most cruel tortures in compliance with the *vow* he had made on the *profane altars* of Carthage, I am more inclined to *blush*, than argue, when I see the ministers of the TRUE GOD sport with the vows whereby they bound themselves *irrevocably* to his service. — I am ashamed to see the same person, who was *chaste* at the age of twenty-four, become *lewd* at the age of thirty-five, or forty. When I see the *jewish priests themselves* bound to abstain from the marriage bed during the time of their ministration in the temple; I tremble with a *chilling horror* at the sight of PRIESTS OF THE NEW LAW, accustomed from their early days, to the *purity and chastity* becoming their function, and strengthened by the sanctity of a SOLEMN VOW to God in the face of his altars, *renounce their allegiance* to HIM who says, “That some make themselves eunuchs for the kingdom of heaven,” and after putting their hand to the plough, *look back*, and list under the banners of Epicurus.

THE celibacy of the clergy, as I have observed before, is the result of their own *free* and deliberate

rate choice. Should any amongst them therefore violate the indispensable obligations they voluntarily imposed on themselves by a solemn vow, the blame must be attributed to their own misconduct——dissipation——want of prayer——fervour——vigilance——and their neglect to avoid the dangerous occasions of sin, to which, whoever exposes himself, *will infallibly fall*; for according to the gospel maxim, “Whoever loves the danger, shall perish therein.” Let their conversation and actions therefore tend to the *edification*, not the *seduction* of the other sex. Let them call to mind, that as the TENDER ROSE is guarded by the SURROUNDING THORNS, so the *delicacy* of the CLERICAL VOWS must be protected by THE FENCES OF PRAYER, MORTIFICATION AND VIGILANCE. In a word: let them remember, that according to Saint Bernard, “*a trifle in a layman is often a profanation in a clergyman* ;” and that after having devoted themselves to God by a solemn vow, their only safe-guard is, a strict adherence to the maxim of St. Paul, “Let every man abide in the same calling wherein he was called.” (1st Ep. Cor. 7th chap.) Let them reflect that the faith of compacts and promises is so *inviolable*, that it binds man to man, *even to an enemy*——that no arguments suggested by *flesh and blood*, can justify the breach of a promise made to God, the *best and most generous of friends*; and that the catholic clergymen, *who violate their vows of chastity*, should they publish APPEALS to scripture, &c. in *vindication* of their conduct, or even ten folios

folios of controversy, are to be ranked amongst THE HERD OF EPICURUS'S SWINE, *inter porcos gregis Epicuri*. In which fraternity I shall leave them, and conclude with a short remark on Dr. Carroll's Address, for TRUJANS or TYRIANS are alike to me, only as far as they deviate from, or adhere to, what I esteem THE TRUTH. A few days ago, a gentleman, who landed here from America presented me with Dr. Carroll's Address, in an answer to Mr. Wharton's Letter. The only difference I find between the London and Anapolis editions of this address, is, the POSTSCRIPT, already mentioned—the editor's manner of arranging and condensing the doctor's arguments, whereby they become more clear and perspicuous to the reader, and the omission of a NOTE*, in which the doctor attributes the downfall of the society of which he was once a member, to *the unworthy condescension, and sinister views, of an artful and temporising pontiff* (GAN-
GANELLI.)

As to postscripts, annotations, &c. to the works of others there is nothing more usual amongst editors: and when the author of the postscript says, *The catholics of Worcester are inclined to believe that the motives of their late chaplain's conversion did not originate in DIVINE LOVE*, he only attributes to them an opinion, founded
on

* To indulge the curiosity of the public, the editor has inserted the note above mentioned in the preface to the second edition of Dr. Carroll's Address, after stating *the motives* which induced him to suppress it, in the first edition.

on the experience of ages ; and which the chaplain himself has confirmed in express terms by asserting, in the seventeenth page of his letter, that he considered the chastity to which he had bound himself, " as a cruel usurpation of the " *unalienable RIGHTS OF NATURE*; as *unwar-* " *rantable* in its principle, *inadequate* in its ob- " *ject*, and *dreadful* in its consequences." That Mr. Hawkins in his pamphlet entitled, *A FEW REMARKS ON DOCTOR CARROLL'S ADDRESS*, should appear no less *nettled* at the postscript, than at the editor's manner of arranging the several points of controversy under their *respective titles* and distinguishing *certain passages* by the introduction of *SMALL CAPITALS* or *italics*, as their dignity or force seemed to require ; that Mr. Hawkins, I say, who stands *exactly* in the same predicament with the chaplain, should find the *delicacy* of his feelings so much wounded by such *typographical illustrations*, is by no means paradoxical, or surprising, when we consider that by such *auxiliaries*, the force of the doctor's arguments acquire *additional strength*, and make *a deeper impression* on the mind of the reader. To correct, arrange, or illustrate such errors, paragraphs or passages as escape the attention of authors or printers, is, not only the undoubted privilege, but the *indispensable duty* of editors*, under this restriction, however, that they

* The following are specimens of the ungrammatical passages which, either through the negligence of the printer, or inattention of the author in revising the proof sheets, have crept into the Anapolis edition of Dr. Carroll's Address, and which the

they do not *alter* the sense of the author; of this the editor of Doctor Carroll's Address cannot be accused; for after comparing his, with the Anapolis edition, I find *the cloth to be the same*, he has only given it a *smatter trim*; and the tighter THE JACKET OF CONTROVERSY, the better.

THE CANCELLED NOTE, reflecting on Ganganelli, was an *unseemly patch*, ill matched to the quality and colour of the *skin*, which the Chaplain

the London editor found himself under the necessity of correcting. "And the church, ever guided by the spirit of God, sees when the dangers threatening her children from false prophets arising and seducing many, call upon her to examine the faith committed to her keeping, &c." (p. 52, An. Edit.) in order to do away the absurdity of the church's calling upon herself, the foregoing passage stands thus corrected in the London Edition. "The children of the church ever guided by the spirit of God, seeing the dangers threatening them from false prophets arising and seducing many, call upon her to deliver the faith committed to her keeping, &c." here the natural connexion between the children of the church, viz. the faithful, and the church herself is restored; by representing them, as calling upon her to declare the faith committed to her charge, in opposition to the dangers threatening them from false prophets, arising and seducing many.

Again, p. 89, 90. "The heathens may have objected—the mystery of the incarnation, &c.—they may have grounded on the christian doctrine of redemption, &c.—they may, from the examples it afforded them, &c.—they may have availed themselves, &c." Here the word MAY, in speaking of the disputes which subsisted between the primitive Christians and their heathen cotemporaries so many ages ago, is substituted in four several places in the same paragraph, instead of MIGHT; whereas the former implies either the present or future, and the latter the preterite or past tense, to which time the above passages evidently refer. For these, and other corrections of less moment, but more especially for the annexed Postscript, the cancelled note, &c. already mentioned by Mr. O'Leary, the London edition is stigmatized with the epithets, *rent and mangled*, by the editor of an edition printed at Worcester, because the editor thereof has not, like himself, servily copied all the errors and inaccuracies of the Anapolis edition.

Iain and Doctor Carroll exposed for the inspection of the public. It was *a digression*, quite unconnected with the *main subject* in debate; the insertion of which would prove more injurious to the dead, than instructive to the living: Had the two authors handled their subject in a *poetical strain*, Ganganelli's character, and the fall of the society of which they were both formerly members, might be brought in by the way of an EPISODE. Fictions in poetry may be excused: but that Ganganelli was *artful or designing*, or that the Jesuits *fell victims to his sinister views*, is a FICTION of which I cannot suppose a gentleman of Doctor Carroll's character to be the original fabricator.

GANGANELLI was neither artful nor designing; if he had the *wisdom of the serpent*, he had also the *simplicity of the dove*: nor was he of so flexible and temporising a disposition, as to be awed into any measure, contrary to justice and conscience. He, who wrote to one of the greatest kings in Europe when pressed to a measure to which he could not *reconcile his conscience*, "That he would not get inside the threshold of hell, for all the kings on the face of the earth." Neither was it his interest, nor the interest of mankind, let politicians say what they will, *to abolish such an illustrious body*, as the society of the Jesuits; who *civilized* so many barbarous nations—diffused *the light of the gospel* into remote regions, whither the ALEXANDERS or CÆSARS had never carried their arms——con-

H

tributed

tributed so extensively to the culture of the sciences, for in what branch of them *did they not excel?* realized in the very centre of barbarism, amongst cannibals feeding on each others flesh, the sublime ideas of a Plato, a Sir Thomas More, or a Fenelon; who only *dreamt* of these political establishments, in which man could *live happy*, without the canker of *envy*, or the sting of *poverty*, and RAISED THIS FABRIC, which has procured them the compliments of a Montesquieu, and excited THE ADMIRATION OF MANKIND! It was not *the interest*, much less *the inclination* of Ganganelli, to deprive the catholic schools of the most *learned and edifying professors*—savage nations, of the most *zealous and active missionaries*—the christian pulpits, of the *greatest orators*—the very apostolical see, of the most *strenuous assertors* of its privileges—or the sciences, of their most *successful and improving votaries*.

At the time of this unexpected affair, I was not far from the scene, in which the policy of statesmen, and the power and interest of the priesthood, played their respective parts. I had every opportunity of information, on account of my being honoured with the acquaintance of cardinal de Luynes, then Archbishop of Sens, chief almoner to the queen of Lewis the XVth, and Ganganelli's great friend; besides several other occasions. I was the more desirous of being acquainted with every transaction, as when I saw my neighbours house threatened with the flames, I began to tremble for my own. *Proximus ardet Ucalegon.*

GAN-

GANGANELLI used every effort to disperse the storm, which was every day approaching to a vertical point, over the society's head. When he found three years delay and intreaties ineffectual, he proposed a *personal conference* with the king at Avignon; which being refused, he proposed to *convene a general council*, in presence of which, the Jesuits should have *full liberty to justify themselves*, and answer the charges of their adversaries. But every exertion in their behalf *proving abortive*, he was at last obliged to *yield to the torrent* and abolish one society of men, in order to prevent a greater evil, which would probably be the *schism* of several kingdoms, or a continual *state of distraction* in which, the very end of the Jesuits' institution *would be defeated*, as the crowned heads began to banish them from their dominions, in which they taught and instructed with such edification for the space of almost three hundred years.

ALL canonists agree, that in emergencies less critical, it is in the power of the sovereign pontiff to *dissolve religious orders*. They are aggregate bodies under their own peculiar rules and institutions—but their *charter* is under the *control* of the SUPREME HEAD, who is invested by the church with the *power of annulling or confirming it*, according to the emergencies of times and places. The *dissolution* of the Jesuits then, was owing to *their influence*, which rendered them objects of envy to *artful ministers of state*, whose ambitious projects they often controlled as di-

rectors of monarchs, and members of their spiritual councils. It was owing to the expectation of *immense wealth*, with which kings themselves were flattered, by *the abolition of the order*. And tho' they have been disappointed in their expectations, yet, what will not crowned heads undertake, when pressed by the *AURI SACRA FAMES*! And although the Jesuits proved their innocence against the charges of their adversaries in their work entitled *Appel a la Raison*, or an *Appeal to Reason*, yet what will innocence avail before an *earthly tribunal*, when crowned heads become *accusers*, and reserve to themselves *the right* to pronounce sentence?—In such case, the *pontiff's censer*, is but a weak defence against *the power of confederate monarchs*, and useless *stiffness* must yield to useful *prudence*.

No person can blame doctor Carroll's feelings at the disagreeable recollection of the fall of an illustrious Society of which he had been a member. But Aristotle's rule is invariably to be followed, "If Plato be dear to me, *truth is dearer*." Abbé de Matzel, one of the most celebrated Jesuits of Bavaria, in his funeral oration on Ganganelli, is far from attributing to him any *sinister views*. And the more celebrated father de Neuville, whose eloquence had such charms for lord Chesterfield, recommended at his death a respect incapable of belying itself, towards the holy see, and the pontiff who filled it. Contrary to the ordinary course of things, what was most likely to give permanency to the order, was

was *the very cause* of the downfal of the Jefuits ; viz. their great credit, power and authority. They have literally verified the remark of Tacitus, *that eminent virtue, is liable to envy.* “ Si-
 “ *niftra erga eminentes interpretatio, nec minus*
 “ *periculum ex magna fama, quam ex mala.*”
 Candour and truth will, I hope, hereafter induce doct^r Carroll to afcribe the fall of his fociety to the foregoing caufes, and not to the *fin-
 ter views* of a *pontiff*, whom Europe has revered, and whose memory will be transmitted to future ages, IN CHARACTERS OF IMMORTALITY.

I remain, Sir,

Your affectionate

Humble fervant,

Cork, January 6,
 1786.

ARTHUR O'LEARY.

Do^o O'Leary

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 ages in characters of immortality.

I remain, Sir,

Your aff. Servant

Thomas Brown

ARTHUR O'LEARY

A
LETTER FROM CANDOUR

TO A

Right Honourable COMMONER;

On his Bill for the Repeal of a Part of

The Penal Laws

Against the IRISH CATHOLICS.

LETTER FROM CANDOUR

TO A

Right Honourable COMMONERS

On his Bill for the Repeal of a Part of

the Penal Laws

Against the IRISH CATHOLICS

A LETTER, &c.

S I R,

EVERY veneration, every respect, is due to a gentleman who is the first, in the long period of an hundred years, to take a few links from the heavy chain of bondage. Had you lived in antient times, and stepped in to the relief of two millions of your fellow subjects, those states, which decreed the civic crown as a reward for preserving the life of a citizen, would have erected statues in your honour, and eternized your memory. A more glorious monument is erected in the breasts of the catholics of this kingdom, as well for you, as for those gentlemen who have supported, and are still inclined to support, the cause of humanity. This is not the language of adulation. Gratitude prompts
—Truth dictates,

THE liberty I shall take in the course of this letter, of passing my opinion on a part of your bill, exculpates me from the imputation of flattery.

WITH

LETTER FROM CANDOUR

TO A

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WITH

WITH regard to the whole complex of the bill, I leave it to the discussion of other writers, who have taken up the subject—let them canvass it thoroughly. The voice of the public is, that the catholics of this kingdom deserve a great deal more——That people of property, whether real or personal, should have arms to defend it ; whereas the plunderer of other people's property, the assassin, the robber, will have arms, maugre every prohibition. Penal laws are restraints on the honest, the virtuous, the industrious. No laws can bind the profligate. The general voice is, that the bar—the army—the navy—the revenue—should be thrown open to the votaries of every religion, according to their merit. That more effectual means should be taken, in order to diffuse a spirit of exertion and vigour through the torpid mass of a languid and dejected community ; and that by our quibbles, and on account of our difference in modes of worship, we should no longer resemble the two knights-errant who fought about a statue, the one part whereof was painted white, the other black, without discovering their mistake until each was severely wounded, and in the conflict, changed their direction.

THE general voice is, that if this solace be examined on the grounds of religion, *religion gives it its sanction* ; for, where does religion exclude the brave and virtuous from the rights of citizens and subjects : if on sound policy, *Wisdom raises her voice, and proclaims it her offspring.*

BUT

BUT to come to the point which chiefly regards the subject of this letter. In so enlightened an age, it was little expected that the sanguinary laws of the Tudors or Stuarts, would be again revived—that a sincere conscience, however erroneous, would become the object of vindictive statutes—that the catholic clergy of this kingdom, who have exerted themselves in times of danger and trouble, and deserved so well of the community, should be singled out as victims of slaughter in a land of liberty, where christians of every denomination, as well as unbelievers, have the privilege of thinking and acting as they please, provided they neither rob, steal, murder, nor commit those crimes which sap the foundations of morality, or dissolve the bands of society, or that your hand, which nature has formed for applying the balsam to the sore, should point out to the fanatic or the informer, the scabbard, from which he is to draw, the rusty dagger of persecution.

I DO not talk here, Sir, of the prohibition to have steeples and bells; I would as soon and as fervently go to prayers at the sound of an old horn, as if all the bells in the city were chiming. I am nevertheless surprized, that such vestiges of gothic barbarity, or Turkish superstition, as to preclude the rearing of steeples, or the use of bells, could be traced in a civilized country; whereas, a multitude and variety of spires, steeples, minarets and proud fabrics, supported by stately columns and arches, are the greatest

ornaments a city can have : besides the taste for sculpture and architecture which such buildings would produce—the number of ingenious artisans and workmen employed—materials consumed, and the convenience arising on Sundays to housekeepers and servants, who would know to a minute, at the last toll of the bell, when prayers would begin, and lose less time, on account of the certainty of the hour.

I do not talk here of these *intermarriages* you would introduce between catholics and protestants ; so far, they have my hearty approbation : for MARRIAGE is the great tye of society. The protestant who marries my sister, becomes my brother : both families become one, and upon every occasion acquire additional strength by *this union* ; hence those primitive laws which prohibited relations within certain degrees of kindred to intermarry, were founded as much in the wisdom of policy, as in reverence to religion. Persons prohibited to intermarry with their relations, sued for connections with other families : thus society extended and became *more united*. So far the bill is good. But the *proviso*, which inflicts severe penalties on *one party* relative to the education of children, *embitters the sweets of the connubial ties*. A child born of parents of different persuasions, becomes the partizan of one, before he can distinguish. Upon any dispute that may arise concerning the meaning of this act, the affair is to be determined in chancery. Let the oracle of the law be ever so equitably inclined,

inclined, he will be under the necessity of having recourse to the *rule*, FAVORES SUNT AMPLI-ANDI. *In favourable matters, the law must bear a favourable and extensive construction*: the case will consequently be decided in favour of the protestant parent, as it was in his, or her *favour*, the act was framed; and a catholic father who thinks himself in the right, must be A MUTE in the presence of his children, without daring to catechise them for the space of fourteen years: the same can be said of the catholic mother. Moreover, as marriage is founded on an *equality*, why should the marriage of a protestant and catholic be *valid*, when solemnized by a protestant clergyman, and *null* when celebrated by a catholic pastor, since each should have an equal jurisdiction over his own flock. This clause should either be expunged, or undergo the following amendment. "Such marriage to be *valid*, whether celebrated by a protestant, or catholic clergyman—the children to be reared up as their parents *think fit*, and be at liberty to follow and profess which of the two religions they like best." 'Tis probable they will copy after the parent who sets the *best example*.

I DO not talk of the clause about registering the popish clergy, though it wounds the feelings and delicacy of a man of honour. MORAVIANS, ANTINOMIANS, SECEDERS, HERNHUTTERS, in a word, the preachers and teachers of innumerable sects and classes of dissenting christians, are
not

not registered. The British parliament in rescuing the catholic clergy from the clutches of informers, did not subject them to such humiliating formalities, but left them to themselves, without meddling with their beads, breviaries, jurisdiction, ordination, or ecclesiastical polity. It was beneath the dignity and wisdom of that legislative body, to enter into the minutiae of ecclesiastical regulations, for a body of men who cannot acquire any advantage in a state where the established religion is different from their own, but the liberty of exercising it *unmolested*, and who, by their religious principles, cannot recognize any spiritual jurisdiction in a *lay* tribunal.

IN civilized countries there are generally but three classes of people registered; viz. *the prostitutes* in Rome and Leghorn, *the galley slaves* in Brest and elsewhere, and *the parish beggars* in England. It is the good fortune of an IRISH ECCLESIASTIC to give rise to, and be promoted to the rank of a *fourth order of nobility*. This law was enacted in the gloomy times of persecution, to the surprize, as well as scandal of the humane. As the catholic clergy of this kingdom are a treacherous, obnoxious set of beings, who have sworn to overturn the state, and place the Pretender on the throne, it is but just to suspend a label from their necks engraved with the words, *habet fœnum in cornu* ! However as a man's name is no crime, I have no further exception to the enrolment of their names and surnames.

BUT

BUT the principal, and most extraordinary clause of the bill, is now to be canvassed. All the pains, penalties, transportation, &c. are revived against those ecclesiastics, who either *directly* or *indirectly* pervert any protestant to the popish religion. By these two words DIRECTLY or INDIRECTLY, what a field is there not opened to perjured witnesses—subtil lawyers—fanatical jurors, and sanguinary judges, if such may be found. If a reward were assigned to a man for healing a sore in another, *directly* or *indirectly*, the duellist, who in defiance of the laws thrusts his sword into his antagonist's breast, and by this means *cures him of an imposthume*, could sue for his fee; he cured him *indirectly* and without any design.

IN the original act I do not recollect to have read the words, *directly* or *indirectly*, which you insert in this. Gracious Heaven, Sir, *what kind of monster must not a catholic be supposed*, whereas, whoever embraces his religion, becomes that instant *an outlaw*.

ACCORDING to the enumeration made some years ago by the Royal Society, there were SIXTY-FOUR different religions in the three kingdoms; that is to say, double the number of *jarring sects*, as there are winds that blow from the thirty-two points of the mariner's compass. All these religions shift and veer as they think fit; and why not? *the liberty of thinking and chusing is the inherent right of man*. A protestant lawyer,

yer, and methodist preacher, turned Quakers the other day at Waterford. I knew a catholic, who would fain secure his estate on the one hand, but could never digest the oath of abjuration on the other; he put on a broad brimmed hat, without cocks; a plain coat, with a few buttons; changed his dialect from *you* and *ye*, into *THOU* and *THEE*; went to the Quakers meeting, GROANED IN THE SPIRIT, and thus secured his property, without calling God to witness to what he could not believe. Suppose this man, or several besides, who in a state of health *disguise their religion* from worldly motives, took some serious thought *at that awful moment, when the mask is to be torn off*, and sent for a clergyman, must an ecclesiastic, who complies with the duties of his ministry, be conveyed in a cart to the gallows, or transported like a common felon, for affording him his charitable assistance at that *critical juncture*? or what does society gain, or how is it interested *in forcing him to die* in hypocrisy and despair?

SUPPOSE one of those sectaries, whose religion consists in beating the bushes early on Sunday morning with a pole, *in hopes that the desired of all nations would appear to him*, conversed with a catholic clergyman who would explain his religion to him, and exchange his *pole* for a *popish prayer-book*, must this clergyman be treated as an outlaw, for telling him his mind? or what does Ireland lose by *settling this enthusiast's brain*, and procuring him a sound sleep on Sunday, till about

about eleven o'clock ? whereas this sleep, besides refreshing him after his week's labour, will give him new strength and vigour for the work of the ensuing day.

SIXTY-FOUR different religions, some of which deny baptism itself, and thousands of *unbelievers* who consider religion as *a dream*, range at large in a land of liberty, EXCEPT ONE. Should an individual of any of the remaining sixty-three, or even an unbeliever himself, become A CATHOLIC, and send for a clergyman, who in conscience cannot refuse his assistance, the one is persecuted for following *the dictates of his conscience*, and the other, for complying with what he deems *the obligation of charity* ; and by implication, both are considered as unworthy to live here, or enjoy eternal felicity hereafter, let their lives be ever so moral or virtuous.

THE protestant religion, Sir, in your opinion, boasts its divine origin, the knowledge of the scriptures, and the superior abilities of its ministers when put in competition with those of the catholic clergy of this kingdom. It is moreover incumbered with less mysteries, and lays less restraints, both on the reason and senses of man, though it does not encourage vice, nor countenance any disorder. It has besides, all temporal advantages—honours—dignities, &c. laid open to its professors. In a word, you are convinced that it has God to support it on the one hand, and the splendor of this world on the other. It

K

gained

gained ground, when its foes were more powerful and numerous, than at present.

GIVE not the public then, *directly or indirectly*, to understand, that you distrust *the solidity* of its foundations, by fencing it with the BRAZEN WALLS of proscriptions and persecution. Let the fabric stand, without new tempering the cement that unites its stones with the blood or tears of a fellow creature. Hang me, Sir, if I would purchase a kingdom at the expence of the life or liberty of a protestant or catholic clergyman, guilty of no other crime but that of giving me his spiritual assistance when *I solicited his aid*, or asked his advice, or when another does the same.

WHEN some pretendedly zealous Peers opposed the relaxation of the penal laws against the catholic clergy of England, on the ground of securing the established religion against the invasions of popery, the lord Chancellor wisely remarked, " That nothing was more natural to a
 " man, *who believed himself in the right*, than to
 " wish every other person to be of his own way
 " of thinking; and that it is equally *cruel and*
 " *absurd* to permit a man to live in society, and
 " *deprive him*, at the same time, of *the liberty* of
 " professing his religion." The catholic clergy of this kingdom, do not intend to deceive their protestant neighbours, whatever opinion others may have of their religion, 'tis evident they think themselves *in the right*, as it would be unaccountable

countable madness in them indeed, *to suffer* for what they deem wrong !

To be plain. When a fellow creature, of any denomination, calls for their assistance, they are bound in conscience to administer it ; and *their conscience*, were they doomed to burn in PHALARIS BRAZEN BULL, they are fully determined *never to betray*. They have encountered persecution under various shapes, for almost three hundred years : and are still ready to *seal* their doctrine with *their blood*. They never go at the head of a mob to break open doors and *force* their sacraments upon any, not even upon those of their own communion. They *reject a victim* that is dragged by violence to the altar. They do not go to the houses of protestants to *pervert* them : nor do they erect evangelical stages in the streets, or hold nocturnal conventicles, the better to infuse their *errors* into minds, the more open to delusion, as the senses are the less on their guard. In company they do not damp the gay and innocent conversation with the grating language of controversy ; nor upbraid their neighbours with damnable errors. If asked, in a civil manner, on what grounds they believe such and such articles ; they would be thought furly and unfociable, if they did not return a calm and civil answer. Under their oppressions they consider themselves as *children of Israel*, and of a mother that begets few dwarfs or MUTES, for when questioned about their religion, they do not chuse to answer by SIGNS. Dumb peo-

ple they consider as favourites of the grand Signior's seraglio, and still they ask no questions, about their neighbours religion; they have enough to mind and practise their own. If they are charged in the pulpit or prints, as they often are, with *maintaining doctrines which they detest*, the dignity of their functions, the honour of their character, and the justice due to TRUTH, forbid a tame acquiescence under *the odious imputation*; and in this they only avail themselves of the *privilege* granted by the severest judge, to a criminal arraigned at the bar, *to speak in his own defence*. They preach to their own flocks in open day; should curiosity prompt others to come and hear them, they do not shut the doors in their faces, nor treat them with rudeness and incivility; good manners forbid it! and should they keep their doors *shut*, they might then perhaps incur the suspicion of hatching A POPISH PLOT.

THESE, Sir, are all the modes of *perversion* used by the catholic clergy of this kingdom. *Indirect* ones they are. If such modes of perversion be *punishable*, let a law be passed to pluck out their tongues, and cut off their hands; as they would not deserve the use of those organs, whose operation they would suspend, when *honour and conscience* call forth their exertion.

OR, if freedom of thought, and liberty to chuse a religion, THE UNALIENABLE RIGHTS OF MAN, be crimes punishable with confiscations,
trans-

transportation, &c. let the punishment fall on the *pervert*. Must an innocent clergyman become an *outlaw*, because, when he preaches to his own flock, another takes a *fancy to his doctrine*? though this likewise is the *indirect* cause of his perversion. Must I hang, because charity and conscience *compel me* not to refuse my assistance *when another demands it*? or is the catholic religion so *pestiferous*, that if I administer and another person embrace it, I deserve an *odious quarantine* of proscription and banishment, as if I touched a *carcass infected with the plague*? If our rulers believe catholics to be composed of such *poisonous ingredients*, they should rather put them to the sword, or banish them in one body at the same time out of the kingdom. Some may imagine that I figure *monsters* to myself, with a view to the ideal pleasure of encountering them; and that no *real danger* can be apprehended from such a clause. It is quite the reverse. On the enacting of new laws, or the revival of old ones, the magistrates are more vigilant, and informers more on the watch. *Examples give the first sanction to laws, and institutions acquire stability from precedents*, until difference of time, change of circumstances, or the dispositions of the people, render either useless or odious, THE LAWS, that at first seemed necessary. Should this odious clause *pass into a law*, our eyes perhaps may be again regaled with the glorious sight of a clergyman in the funeral cart, conducted by armed legions to the place of execution.

THE

The world has set us the long wished for ex-
ample of toleration. Let us not therefore re-
vive in Ireland what they are doing away else-
where. Let the clergy either be taken in one
line *under the protection of the laws*, or let them be
left, as they have hitherto been, *to the mercy of
their neighbours*. If a miserable spot of ground
is to be granted to the Irish catholics, let it not
be on the dire condition *that it shall be watered
with the blood of their clergy*. In a word, Sir!
Let not the annals of our gracious sovereign
King George the Third be stained with the
spots of persecution, whilst the beams of religi-
ous toleration are shedding their benign influ-
ence, not only on the infant states of America,
but through most of the nations of Europe.

C A N D O U R



